

## ALICE AND ROBERT BROADHEAD

Robert Broadhead was born July 3, 1836, near Coventry, Warwickshire, England.

His father, William Broadhead, was a Methodist minister who had quite a large following. Upon hearing the gospel of Jesus Christ of Latter-day Saints preached by Mormon elders, of Joseph Smith and his seeing God, the father, and the son, Jesus

278



Christ, the visits by the angel and how he was chosen as a prophet of God, set him thinking and studying, after which he joined the despised Mormon church. Going back to his Methodist congregation, he preached them the truths of Mormonism and converted some of them.

In the year 1853, with his wife, Sarah, and their children, they left Liverpool, sailing in the ship, Ellen Miria. After nine long weary weeks upon the broad blue Atlantic, blown by the wind, they landed at New Orleans, traveled up the Mississippi to St. Louis, here they stayed two years preparing to come to Utah.

In 1855, they began a long strange journey across the plains in a wagon drawn by oxen, with just enough food and clothing to last them till they reached Zion.

The long journey, with wind, rain, dust, and heat, sleeping under the stars, on the ground and in fear of the Indians and wild animals was very trying and new, compared with their life in England, where they were fairly well to do people.

But they were not discouraged, for they were going to live with God's chosen people, who had been led to Utah by the prophet of God where they could worship God as they were taught by His Prophets.

Arriving in Utah, they made their home in Box Elder County and helped to build it up. While living there, he married, but through differences they separated.

At this time, news arrived that Johnston's Army was coming. He, with others, moved to Nephi.

Early in 1859, he, in company with James Davis and William Davidson, got plows and harrows and made their way through Provo Canyon over snow slides, rocks, and rough road to what is now Wasatch County. They were the first men to plow a furrow in this county.

He took up a small piece of land in city limits, built a house there of logs. He and John Lee took up farming land on Lake Creek, on which were some fine springs. Here he became one of the leading farmers and prominent citizens. He was president of the cooperative sheep herd, and first president of the Lake Creek Irrigation Company. He helped build the company reservoir which was a great help when the streams were low and water scarce.

In 1861, he married Alice Clegg. She was the daughter of Jonathan Clegg and Ellen Wombly. She was born October 23, 1846, in Lancashire, England. Her grandfather was the second man baptized in England. He was baptized July 30, 1836, in the River Ribble near Preston, where the first branch of the Latter-day Saints Church was organized by Heber C. Kimball and others. His name was William Clegg.

She was taught the Gospel from infancy. Her parents were very anxious to come to Utah, so she with her parents, brothers, and sisters braved the dangers of the mighty ocean in a ship driven by the wind. At times, the ship rode the foaming waves, which appeared as mountains. Then the wind died away, and the ship stood practically still until the wind began again. In this way, they crossed the Atlantic Ocean and came to the United States.

In 1856, when it had been proposed that a trail be made to cross the plains with handcarts, her parents were among the faithful band who were ready and willing to try it out. They knew their task would be hard and dangerous for it was late fall and their company was one of the last to start. This company was led by Edward Martin.

Grandma was ten years of age and remembers the awful suffering they endured because of cold, hunger, and scarcity of clothing. She saw many die along the way.

When the food got scarce, she remembered her mother making small hard cakes for the children, telling them to suck them so they wouldn't get so hungry. Also, that the sleet would wet their clothing and the wind was so cold that their dresses would freeze stiff as they trudged along. She helped her brother, William, pull a hand cart all the way.

Crossing the icy streams, where her feet could not reach the bottom she clung to the staves, her brother pulling the cart until she could reach the bottom. When they camped for the night, they pulled their carts in a circle and made their beds inside the circle for protection.

One night grandma's hair got off the bed, when morning came it was frozen to the ground, her mother warmed some water and thawed it out so she could get up.

Many had frozen hands and feet as they struggled on pulling their carts and trusting in God. It looked as though they would all perish. They were tired, many dying, but they remained true and faithful. At their campfire while the wind moaned, and often the sleet, snow, or rain fell could be heard, "Come, Come, Ye Saints," then their prayer.

What prayers of thanks and joy were uttered as they saw men with supplies, clothing, and help approaching! For President Brigham Young had sent help. Had he not, all must have perished hundreds of miles back in the mountains. In her case, there was cause for rejoicing. No lives were lost in their own family. Graves marked their trail, with two or three in one grave without coffins, buried in frozen ground.

With help, they reached Salt Lake City on November 30th. Going on to Provo, they made their home, where they were kindly treated.

They lived there working and saving until 1860 when they moved to Heber among the first settlers of this valley.

She married Robert Broadhead in 1861. They began their married life like most of the pioneers, in a log house with home-made furniture, living on a farm with cows to milk, chores to do, land to clear, and crops to raise. In a few years, they became well fixed with a comfortable home to live in which was built two miles east of Heber on their farm by the springs. Here their children were born. She was there with two little children one day when a band of Indians rode up. She went to the door, they asked her for food. She said, "I haven't any." This made them angry. "Get some," they demanded. "I haven't any," she repeated. "Me give you five minutes, no

of age hired out to the Hatch family as a domestic servant.

At age 39 grandmother, a widow, settled down to the job of raising her family. She was a spotless housekeeper, everything inside and out was attractively kept. Lovely flowers and shrubs were carefully cared for and added much to make living in the humble log cabin richer and fuller for the industrious family. Her own family and the neighbors children were attracted by the always cheerful smile and optimism of the little English mother.

She joined the Relief Society when it was organized and helped promote its program with music and earnest testimony. Her leadership was early recognized and her willingness to serve resulted in her being chosen to responsible positions and in 1895 to the presidency of the Heber East Ward Relief Society. She continued in this position until 1901, when her faithful labors merited her an honorable release.

Stephen the oldest son married Emily Sidoway, November 21, 1890. William H. Bond married Alice Taylor May 25, 1892. Alfred Thomas attended the University of Utah and Cook County Normal, Chicago and helped support his mother until his marriage to Lelia Clift in 1898. Sarah Elizabeth the oldest daughter worked for Abraham Hatch until her marriage to John W. Crook November 10, 1886. Emily Ann the youngest child married John H. Murdock December 4, 1899. John the youngest boy married Mary E. Jeffs May 24, 1892.

She continued active and only gave up her own home to live with her children upon their earnest solicitation. Cheerful and helpful she enjoyed her declining years with her two daughters. At the age of 93 she joined her husband from whom she had been so long separated. She passed away cheerfully at Provo, December 2, 1929, and was buried by the side of her husband in the Heber cemetery.

of age hired out to the Hatch family as a domestic servant.

At age 39 grandmother, a widow, settled down to the job of raising her family. She was a spotless housekeeper, everything inside and out was attractively kept. Lovely flowers and shrubs were carefully cared for and added much to make living in the humble log cabin richer and fuller for the industrious family. Her own family and the neighbors children were attracted by the always cheerful smile and optimism of the little English mother.

She joined the Relief Society when it was organized and helped promote its program with music and earnest testimony. Her leadership was early recognized and her willingness to serve resulted in her being chosen to responsible positions and in 1895 to the presidency of the Heber East Ward Relief Society. She continued in this position until 1901, when her faithful labors merited her an honorable release.

Stephen the oldest son married Emily Sidoway, November 21, 1890. William H. Bond married Alice Taylor May 25, 1892. Alfred Thomas attended the University of Utah and Cook County Normal, Chicago and helped support his mother until his marriage to Lelia Clift in 1898. Sarah Elizabeth the oldest daughter worked for Abraham Hatch until her marriage to John W. Crook November 10, 1886. Emily Ann the youngest child married John H. Murdock December 4, 1899. John the youngest boy married Mary E. Jeffs May 24, 1892.

She continued active and only gave up her own home to live with her children upon their earnest solicitation. Cheerful and helpful she enjoyed her declining years with her two daughters. At the age of 93 she joined her husband from whom she had been so long separated. She passed away cheerfully at Provo, December 2, 1929, and was buried by the side of her husband in the Heber cemetery.

### ALICE AND ROBERT BROADHEAD

Robert Broadhead was born July 3, 1836, near Coventry, Warwickshire, England.

His father, William Broadhead, was a Methodist minister who had quite a large following. Upon hearing the gospel of Jesus Christ of Latter-day Saints preached by Mormon elders, of Joseph Smith and his seeing God, the father, and the son, Jesus



Christ, the visits by the angel and how he was chosen as a prophet of God, set him thinking and studying, after which he joined the despised Mormon church. Going back to his Methodist congregation, he preached them the truths of Mormonism and converted some of them.

In the year 1853, with his wife, Sarah, and their children, they left Liverpool, sailing in the ship, Ellen Miria. After nine long weary weeks upon the broad blue Atlantic, blown by the wind, they landed at New Orleans, traveled up the Mississippi to St. Louis, here they stayed two years preparing to come to Utah.

In 1855, they began a long strange journey across the plains in a wagon drawn by oxen, with just enough food and clothing to last them till they reached Zion.

The long journey, with wind, rain, dust, and heat, sleeping under the stars, on the ground and in fear of the Indians and wild animals was very trying and new, compared with their life in England, where they were fairly well to do people.

But they were not discouraged, for they were going to live with God's chosen people, who had been led to Utah by the prophet of God where they could worship God as they were taught by His Prophets.

Arriving in Utah, they made their home in Box Elder County and helped to build it up. While living there, he married, but through differences they separated.

At this time, news arrived that Johnston's Army was coming. He, with others, moved to Nephi.

Early in 1859, he, in company with James Davis and William Davidson, got plows and harrows and made their way through Provo Canyon over snow slides, rocks, and rough road to what is now Wasatch County. They were the first men to plow a furrow in this county.

He took up a small piece of land in city limits, built a house there of logs. He and John Lee took up farming land on Lake Creek, on which were some fine springs. Here he became one of the leading farmers and prominent citizens. He was president of the cooperative sheep herd, and first president of the Lake Creek Irrigation Company. He helped build the company reservoir which was a great help when the streams were low and water scarce.

In 1861, he married Alice Clegg. She was the daughter of Jonathan Clegg and Ellen Wombly. She was born October 23, 1846, in Lancashire, England. Her grandfather was the second man baptized in England. He was baptized July 30, 1836, in the River Ribble near Preston, where the first branch of the Latter-day Saints Church was organized by Heber C. Kimball and others. His name was William Clegg.

She was taught the Gospel from infancy. Her parents were very anxious to come to Utah, so she with her parents, brothers, and sisters braved the dangers of the mighty ocean in a ship driven by the wind. At times, the ship rode the foaming waves, which appeared as mountains. Then the wind died away, and the ship stood practically still until the wind began again. In this way, they crossed the Atlantic Ocean and came to the United States.

In 1856, when it had been proposed that a trail be made to cross the plains with handcarts, her parents were among the faithful band who were ready and willing to try it out. They knew their task would be hard and dangerous for it was late fall and their company was one of the last to start. This company was led by Edward Martin.

Grandma was ten years of age and remembers the awful suffering they endured because of cold, hunger, and scarcity of clothing. She saw many die along the way.

When the food got scarce, she remembered her mother making small hard cakes for the children, telling them to suck them so they wouldn't get so hungry. Also, that the sleet would wet their clothing and the wind was so cold that their dresses would freeze stiff as they trudged along. She helped her brother, William, pull a hand cart all the way.

Crossing the icy streams, where her feet could not reach the bottom she clung to the staves, her brother pulling the cart until she could reach the bottom. When they camped for the night, they pulled their carts in a circle and made their beds inside the circle for protection.

One night grandma's hair got off the bed, when morning came it was frozen to the ground, her mother warmed some water and thawed it out so she could get up.

Many had frozen hands and feet as they struggled on pulling their carts and trusting in God. It looked as though they would all perish. They were tired, many dying, but they remained true and faithful. At their campfire while the wind moaned, and often the sleet, snow, or rain fell could be heard, "Come, Come, Ye Saints," then their prayer.

What prayers of thanks and joy were uttered as they saw men with supplies, clothing, and help approaching! For President Brigham Young had sent help. Had he not, all must have perished hundreds of miles back in the mountains. In her case, there was cause for rejoicing. No lives were lost in their own family. Graves marked their trail, with two or three in one grave without coffins, buried in frozen ground.

With help, they reached Salt Lake City on November 30th. Going on to Provo, they made their home, where they were kindly treated.

They lived there working and saving until 1860 when they moved to Heber among the first settlers of this valley.

She married Robert Broadhead in 1861. They began their married life like most of the pioneers, in a log house with home-made furniture, living on a farm with cows to milk, chores to do, land to clear, and crops to raise. In a few years, they became well fixed with a comfortable home to live in which was built two miles east of Heber on their farm by the springs. Here their children were born. She was there with two little children one day when a band of Indians rode up. She went to the door, they asked her for food. She said, "I haven't any." This made them angry. "Get some," they demanded. "I haven't any," she repeated. "Me give you five minutes, no



The Provo Canyon Company was formed the next evening, with President Young himself subscribing for 200 shares of stock. Ferramor Little was named superintendent of the project with W. G. Mills as clerk. A company of laborers was formed and work began on the road.

As the wagon ruts through the canyon were formed into a road, the laborers faced the necessity of building a bridge over the Provo River. It was decided to place the bridge near the mouth of the canyon, and engineering work was begun immediately by Henry Grow, who later won fame for his construction of the Salt Lake Tabernacle.

When the bridge was completed in October of 1858 the Deseret News said in its edition of Oct. 13, 1858, that the bridge was "substantially and neatly made and calculated to be of service for many years to the inhabitants of Utah County."

While the road saved many miles for transcontinental teamsters and travelers in and out of Utah County, its most important contribution came in opening up Wasatch County for permanent settlement.

## CHAPTER TWO

### *And There Was Life in the Valley*

Winter in the mountains and valleys of Deseret was a test of faith and stamina for the pioneer Saints. Snows and bitter, blowing winds came early and lasted long. In the high valleys of the Wasatch the frosts were heavy in September and snows were on the ground in October. Spring sunshine rarely melted the earth's snow crust until late March or April, leaving only about five summer months to prepare for cold, ice and snow all over again.

Anxieties about the weather were sharply accentuated for some 11 pioneer families in Utah Valley during the winter of 1858-59, for they were making plans to move into new homes high in the Wasatch mountains when Spring came.

The road through Provo Canyon had been finished before the snows fell and a bridge spanned the Provo River. With the decision made to move into the valley, they spent the short days and long, crisp winter nights in building furniture and making clothes. Plows had to be sharpened and harrows made ready for the sagebrush and soil of the new country. Wagons had to be repaired and those who lacked teams had to acquire them.

William Meeks was appointed leader of the group and they met frequently under his direction to ask the Lord to bless them in their preparations. Their constant prayer was that the elements would be tempered so they could mature crops and sustain themselves and their families in the new country.

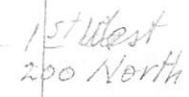
Spring came late in 1859 and it was the last day of April before the group of 11 men with their three wagons and teams of oxen could leave Provo.

Families of the men had agreed to remain behind in Provo until log cabins could be built and other preparations made for their coming. Tearfully, the wives and children stood by that April morning as they watched their husbands and fathers start out toward Provo Canyon and a new life.

Facing the uncertainties of the venture were Thomas Rasband, John Crook, Charles N. Carroll, John Carlile, John Jordan, Henry Chatwin, Jesse Bond, James Carlile, William Giles Jr., William Carpenter and George Carlile.

Winter and the forces of nature had played havoc with the road in many places and traveling was slow. In addition, several snowslides blocked the route, making the journey hazardous as well as exhausting.

About the middle of June, 1859, Jesse Fuller, deputy county surveyor of Utah County, commenced a survey of the London townsite. The initial point was established at the north end of what is now Main Street. The first line was run along the west side of Main Street, the blocks being made 24 rods square and the streets five rods wide. Each block was divided into four lots, 12 rods square. A tract of eight blocks south and five and one-half blocks west of the initial point was laid off into blocks and lots forming a rectangle about three-fourths of a mile long and one-half mile wide. This formed the west half of the townsite. The east half was similarly laid off some months later, leaving Main Street seven rods wide.



The area for the fort was 80 rods square, lying between what is now First West and Fourth West Streets and 2nd North and 5th North Streets.

Within that fort area the company of men built their houses close together, with sufficient openings to let their stock in and out. The houses were built with green cottonwood logs that were cut on the river bottoms.

Dirt floors, dirt roofs and mud packed between the logs were the order of the day.

When the crops were planted and the log huts prepared, the men left the valley and went back to Provo where happy families greeted them with shouts of "How's the weather?" and "When are we going?"

With wives, children, cows, pigs, chickens and all their earthly possessions packed, the original company started out and were joined by others who were cheered by the reports of a good summer and plenty of farming land and irrigation water. Some of the additional families who came were Thomas H. Giles, John Giles, Hiram Oaks and George Carlile.

During that first summer, some 1,000 bushels of grain were raised in the valley. Though some of the wheat crop was injured by early frost, it could still be made into flour and the settlers rejoiced for the blessings of the harvest. Because the nearest gristmill was in Provo and a four-days' journey away, many of the people ground flour in small hand mills or boiled the wheat and ate it whole with milk.

With the crops in and summer on the wane, dread winter again loomed up before the people. Farming efforts had been to raise wheat and other crops to sustain human life, and so before winter came it was necessary to cut meadow hay and swamp grass for cattle wherever it could be found. All of it had to be cut by hand with a scythe, which proved to be the hardest work of the summer.

Many of the men who had come to the valley during the summer and raised their crops decided that they would return to Provo for the winter rather than provide hay for their cattle and be shut out from the rest of the world for the long winter months.

However, 18 families had cast their lot with Provo Valley and through the winter they stayed. These families, according to the journal of John Crook, were Thomas Rasband, John Crook, Charles N. Carroll, John Jordan, Alexander Sessions, Bradford Sessions, Hiram Oaks, John Lee, Richard Jones, James Davis, William Davidson, James Laird, John Sessions, Elisha Thomas, James Carlile and George Carlile. Jane Clotworthy and Elizabeth Carlile were both widows. Charles C. Thomas, unmarried, lived with his brother Elisha. No record is made of the exact number of women and children.

The first birth among the settlers in the valley occurred in November. The child, a daughter of William Davidson and his wife, Ellen, was named Timpanogos, the Indian name for the valley and the prominent mountain that lay at the west.

For those who remained, the first winter in the valley was a long and dreary one. The snow fell early and was several feet deep. For nearly four months they were without communication from the rest of the world.

At Christmas time, however, a group of young people from Provo braved the weather and came through the canyon by sleigh and spent the holiday season with the families in the valley. They soon left and no one else came into the valley until the snows melted.

Their being shut out from the rest of the world did not mean that the settlers spent the winter days and nights with long faces and twiddling thumbs. Quite the opposite. Meeting in the various log homes, they held Church meetings each Sabbath day and during the week gathered for singing, dancing and dramatics.

As the Spring of 1860 neared they hopefully looked for signs that winter was leaving and warm weather was on its way. By the end of March when the snow was still as deep as ever and no signs of Spring were evident, some began to get discouraged. It was finally determined that all would meet at the home of Thomas Rasband where a meeting would be held and the help of the Lord sought.

Those present reported that during the meeting they prayed sincerely and earnestly that the Lord would cause the snow to melt and Spring to come so that their famished oxen and cows might get grass to eat and that they could plant their crops and be in touch again with their friends in the lower valleys.

Before the meeting was dismissed there was water dripping from the eaves of the house and Spring was born in the valley.



to the valley. It was small and threshed very slowly, using horses as its source of power. When the grain had been through the machine it still had to be run through a fanning mill to separate the kernels from the chaff. This mill was hand operated and also very slow. As a result, some of the grain did not get harvested before winter set in.

The prospects of winter seemed less bleak that year for there were many more people in the valley and more adequate preparations had been made. To help the time pass more quickly, a dramatics group was organized. Some very good plays were produced with John Crook, James Duke, C. N. Carroll, John Galligher and John Jordan taking the leads.

The saints also could look forward to regular Church services on Sundays in their new meeting house. A choir was organized to help with the music and John Crook, talented in many lines, served as the choir leader.



JOHN CROOK

Original Settler and Early Historian

Schools were also conducted during the winter months for the education of the people. John M. Young was the first school teacher and the classes were held in the meeting house with students sitting on rough benches or stools using make-shift desks fastened to the walls.

There were other interests in the new valley, too, for the records show that on Christmas Day, 1860, Charles C. Thomas claimed as his bride, Emmaline Sessions. They were married by Thomas Rasband in the first ceremony to be performed in the valley. That evening another couple, Harvey Meeks and a Miss Dougal were married at Center Creek by Silas Smith.

According to John Crook's journal, those who spent the winter of 1860-61 in the fort with their families were:

North Side: John Carlile, John Crook, Thomas Rasband, James Carlile, Fred Giles, Robert S. Duke, Willis Boren, James Davis, Robert Broadhead, Hyrum Oaks, Alfred Johnson, Sam Rooker, William Damaron, James Lamon and John Lee.

East Side: Alex Sessions, Richard Jones, Elisha Thomas, Bradford Sessions, Isaac Cummings, Darwin Walton, John Cummings Sr., Charles N. Carroll, George Damaron, Bailes Sprouse, Thomas Hicken, George Thompson and Norton Jacobs.

South Side: Thomas Moulton, Patrick Carroll, William Forman, John Muir, John M. Murdock, Thomas Todd, Cal Henry and Robert Carlile.

West Side: Jane Clotworthy, Zemira Palmer, James Duke, James Laird, Cub Johnson, John Davis, Robert Parker, Terry Burns, William McDonald, John Hamilton, George W. Clyde, John Witt, Joseph S. McDonald, John Jordan, a Mr. Russell and John McDonald.

By the time Spring was welcomed in 1861 the community of Heber was recognized by Church leaders in Salt Lake City as being large enough to organize into a ward. Thus, early in 1861 Joseph S. Murdock was ordained as bishop of the new ward by President Brigham Young and sent from American Fork to Heber to take charge of Church affairs. He chose as his counselors John W. Witt and Thomas Rasband. John Hamilton served as ward clerk.

Bishop Murdock also served as presiding bishop of the valley and directed the Church efforts of presiding elders who were called in the small communities that had begun to spring up in the valley. These community developments are discussed separately in later chapters.

The year 1861 proved to be a year of many significant accomplishments. With Church activity on an organized basis and the individual homes as well fixed as possible for that time, the settlers began to look to community improvements.

Provisions were made for old and new settlers to plant vegetable gardens outside the fort. Ephraim Smith and William P. Reynolds built a chopper run by horse power to chop wheat for those who could not go to the mills in Provo. While it was still somewhat crude, the chopper was a great help to those who had been grinding their flour in small hand mills.

Another bridge was built over the Provo River, this one located six miles north of Heber on the road to Salt Lake City. A good wagon road was also made through Provo Canyon, with toll being charged for use of the road.

John M. Murdock organized a cooperative sheep herd in 1860 and cared for the sheep during the summer months himself. He was able to take the sheep far enough south to winter out so that they did not need special supplies of hay. This method of caring for the sheep enabled